
THE LITURGY OF THE ICELANDIC CHURCH.

BY THE

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I. THE PRE-REFORMATION SERVICE.

CHRISTIANITY was peaceably introduced into Iceland from Norway, A. D. 1000. Before that time, however, the first Christian churches had already been erected. Iceland was at that time a commonwealth or a republic and had a representative assembly, the so-called *Althing*. At the meeting of the Althing at *Thingvellir* in the southern part of the island, in the middle of the summer, the Icelandic chiefs, who had been converted to Christianity during their travels among their kinsmen in Norway and especially during their stay at the court of King *Olafur Tryggvason*, who was brought up in England, and, glowing with zeal for missions, preached the Christian doctrines to the assembled multitudes and celebrated the Mass according to the Roman Catholic ritual. Naturally there was a great deal of friction between the two parties, the heathen party tenaciously clinging to the old *Asa*-faith, and the Christian party, by all means, desiring to bring about the introduction of Christianity. To the latter party, however, belonged the more liberal-minded and progressive part of the people,—the younger generation of chiefs, who had received their education in foreign lands and were fully aware, that the world was fast becoming Christian. The Liturgy introduced was naturally that of the then universal Roman Catholic Church. The first books written in Iceland were in all probability books used by the clergy, such as Missals and Breviaries, containing the ecclesiastic forms, copied from books brought from foreign countries. As far as the present writer knows, none of these books have come down to us, intensely interesting as they undoubtedly would have been. But we may rest assured that they contained nothing original and did not in any way deviate from the fixed liturgical path of the Roman Church.

II. THE INTRODUCTION OF THE REFORMATION.

Our review of the history of Liturgy in the Icelandic Church may, therefore, very properly commence with the introduction of the Reformation into Iceland. The republic had passed away, furnishing a glorious prototype to all later republics, with a most comprehensive code of legal procedure and its famous and excellent jury system. A union had been entered into with Norway under the rule of King *Hakon the Old*, in the year of our Lord 1262. Norway had in its turn, with Iceland as her dependency, passed under Danish rule in 1388. Hence it is that in Iceland the Reformation and the spiritual resurrection following it was brought about from Denmark. In that country the Reformation had triumphed in the year 1536. At that time Iceland was divided into two bishoprics, one at *Skalholt* in the southern part of the country, and the other at *Holar* in the northern part of the island.

The first echo of the great Reformation, heard in Iceland, probably was a sermon, preached by the officiating priest at Skalholt in the year 1530, on *Kindlemas-day* in which he denounced the practice of addressing prayers to saints or holy men as a damnable heresy. The bishop whose name was *Ogmundur Palsson*, an old man already by this time, was seriously offended, and more so because the priest happened to be a very intimate friend of his. He remonstrated, but in vain, as the priest was unwilling to recant; he was consequently removed to a neighboring parish.

But at Skalholt there were a number of young men, whose hearts touched by the fires of the Reformation, were quietly studying and preparing themselves for the inevitable conflict, without committing themselves too early. The most prominent among these were *Gizur Einarsson* and *Oddur Gottskalksson*. The former had been brought up from youth by the bishop and sent to Germany to complete his education. There he came into contact with the doctrines of Luther and embraced them in his heart. *Oddur Gottskalksson* was the son of the bishop at Holar. He was brought up in Norway, educated in Germany and there converted to the Lutheran faith. Both these men from prudential reasons concealed their convictions for some time and kept the worthy bishop in utter ignorance of their Lutheran proclivities. *Oddur Gottskalksson* however commenced at this time, his work

on the translation of the New Testament into Icelandic, but made a close secrecy of it.

In 1536 Christian III ascended the throne of Denmark. His ascension was hailed with much enthusiasm by the party favoring the Reformation, which then was at once consummated as far as Denmark and Norway were concerned. Shortly after a new law was drawn up to prescribe and regulate the then rather loose and irregular practices in the Danish Church. In this work a number of the greatest lights and most prominent dignitaries of the Church participated. This document is known as the *Ordinance of King Christian III*. It was sent to Martin Luther at Wittenberg for approval and subsequently corrected and revised by *Bugenhagen*, who was sent to Denmark for that very purpose. In the fullest sense it did not however become a law in the Danish Church before the year 1539, although it had been considered as the binding rule of the new Church for some time. This may best be seen from the fact that already the year before, 1538, it had been sent to Iceland with the view that it should become a law in that country. At the same time both the bishops in Iceland received royal orders to change the error of their ways and live from that time on according to this new ecclesiastical code. But they were both in their hearts fervent adherents of the old faith and shelved these royal orders as dead and impotent measures. Bishop Ogmundur Palsson however, blind and decrepit as he now was, desired to free himself from the arduous duties of his high office and brought about the election of Gizur Einarsson, his foster son, whom he did not in the least suspect of Lutheran heresy, to the episcopal office. The successful candidate at once sailed to Denmark to receive his ordination and get instructions from his government at the same time. And cheerfully did he vow to champion the Lutheran cause according to his ability and to preach the Word of God in its purity to his countrymen. His lay co-laborer and friend, Oddur Gottskalksson, followed him to Copenhagen and had his masterly translation of the New Testament into Icelandic printed in *Roskilde*, 1540.

In the diocese of Skalholt, comprising three-fourths of Iceland, the Lutheran Reformation was thus practically introduced with the elevation of Gizur Einarsson to the episcopal office. There the Church Ordinance of Christian III was at least nomi-

nally put in force, and we have no doubt that the young bishop put forth all his endeavors that it should also be followed in practice. But he had a fierce and persistent opposition to encounter. The old bishop was furious, but could not do much. But the bishop at *Holar*, *Jon Arason*, put up a prolonged and most obstinate fight against the new faith during the next decade (1540-1550). He was a very influential man in his diocese and in fact all over the island, upholding the old Roman Catholic authority and practice with a bold hand.

One of the melancholy incidents of that struggle was the death of the champion of the Lutheran cause, bishop Gizur Einarsson, before the victory was gained. At a noted farmhouse in his diocese there was a cross of much miraculous fame—one of the landmarks of the dying faith. To this cross pilgrimages were made from afar. To put an end to these superstitious practices the bishop travelled to the place and took the cross down with his own hand. But as soon as he returned home he was taken sick and died. The party which was yet loyal to Catholicism of course interpreted this as a miraculous interference of Providence. The antagonist of the Lutheran movement, Jon Arason, had however to suffer the penalty of his reckless violence two years later, when he met a violent death at the hands of his adversaries with whom he had been keeping up an armed warfare for a long time. After his decease the Reformation became triumphant in the whole island in the year 1550.

In the year 1571 *Gudbrandur Thorlaksson* was appointed by the King to the diocese of *Holar*. He was at that time by far the best educated man in his country and endowed with rare abilities. He is the real reformer of his country. He was a man of tireless energy, a strong will, fervent faith, profound learning and much literary ability.

III. THE REFORMATION SERVICE.

Bishop Jon Arason had imported the first printing press into the island shortly before his death. Of this printing press bishop Gudbrandur Thorlaksson now made a good use. He translated the Bible and issued an illustrated edition of it in 1584, having made the wood-cuts with his own hand. Besides he issued a multitude of religious books and in a short time transformed the religious life of the country according to the ideals of the Refor-

mation. In 1589 he published the first Hymn-book and then the *Graduale*, which after that was the only Church-book in Iceland until 1801. It appeared in no less than nineteen editions, the first of which was printed in 1594 and the last in 1779. He was bishop for fifty-six years and was untiring in his labors for the Church of the Reformation. His endeavors were crowned with so complete a success that the Church of Iceland became as truly Lutheran in faith and practice as any other part of the Reformation Church.

At first the Liturgy of the Danish Church was naturally in a rather unsettled condition. The first evangelical pastor at *Malmo*, *Hans Tausen*, had made a collection of the first Danish hymns to the number of about one hundred, and had his book published at Malmo in 1528. It also contained the Evangelical Order of Service, not a translation of Luther's work, neither the *Formula Missæ*, nor the *Deutsche Messe*, but an original adaptation of the Roman Catholic Service to the doctrines of the Reformation. This book is known as the *Malmo-book*. According to that the order of Service was as follows:—

1. A Hymn (*Adjutorium nostrum*).
2. Confession of Sins (*Confiteor*, in altered form).
3. Evangelical Absolution.
4. *Introitus* (*De profundis*, a Hymn).
5. *Kyrie eleison*, a Hymn.
6. *Gloria in Excelsis*.
7. Salutation and Collect.
8. Epistle, especially 1 Cor. 11.
9. Hallelujah.
10. The Gospel, especially John 6.
11. *Credo* and Hymn.
12. Sermon.
13. Hymn.
14. Luther's paraphrase of the Lord's Prayer.
15. *Sanctus*.
16. The Words of Institution with *Agnus Dei* and Luther's Exhortation to the Communicants; the Distribution; a Hymn of Thanksgiving.
17. Salutation and Luther's Collect for the Lord's Supper (*Deutsche Messe*).
18. Benediction.

19. The Ten Commandments in versified form by *Claus Mortensen*.

Sometimes the *Præfatio*, *Sursum Corda*, was sung before the Lord's Supper.

This is the very first Lutheran Order of Service, used in the Scandinavian countries. It is also one of the oldest Liturgies in northern Europe. I have therefore considered it of sufficient interest to be incorporated into this sketch. This Liturgy was printed in a separate form in Malmo in 1529 and 1535, probably at the instance of Claus Mortensen. In the year 1529 both *Hans Tausen* and *Olaus Chrysostomos* were called to Copenhagen, the Danish Capital, the latter from Malmo, to take charge of the pastorate at *Frue Kirke*, where the royal family worshiped, the liturgical practices at that church exercising in coming years normative influence all over the Danish Kingdom. Both these men have therefore ordered their Services according to the Malmo-book. The Malmo Order of Service is the foundation of the Swedish Liturgy, which was not published by Olaus Petri until the year 1531. In fact it came very near prevailing in all the Scandinavian countries, Denmark, Norway and Sweden, and it is only to be regretted, that it did not prevail altogether in its main characteristics. It retained the old, time-honored feature of considering the Lord's Supper as the climax of the whole Service. Its most serious defect lies in the fact that the old system of Pericopes has been discarded. There seems to have been a good deal of vacillation in regard to the use of Pericopes and Confession of Sins.

As before stated, the first echoes of the Reformation began to be heard in Iceland about the year 1530. During the preceding decade the men who were destined to become the reformers of the Church in Iceland, Gizur Einarsson and Oddur Gottskalksson, had both been in Germany and Denmark, the latter having even been brought up in Norway. Both undoubtedly made themselves thoroughly conversant with the new order of things as it was taking shape especially in the Danish Kingdom. The probability is that they brought copies with them of the famous Malmo-book and that they, as soon as circumstances permitted them to do so, adopted that form of Service in their churches. We have no direct evidence of this however, as books began to be printed in Iceland at a much later date. But the probability is

so strong that it almost takes the form of certainty. We therefore take it for granted that it was the Malmo Order of Service which was first introduced into the Lutheran Church in Iceland; that this was done a considerable time before the Reformation was formally accepted all over the island, and that this same Service has been followed even up to the year 1560. As we shall see presently, a great many changes were introduced in Denmark, but the Icelandic Church has always been very conservative in regard to its Liturgy and naturally would be inclined to accept that Liturgy which best harmonized with old Roman Catholic practice.

The permanent stage had not been reached in Denmark by any means. The Malmo Order of Service did not satisfy the demands of the Danish reformers and had consequently to undergo violent changes. A draft was made by the most learned theologians in Denmark and the Duchies, and submitted to King Christian III, who had it revised and corrected by his secretary, *Jesper Brochmand*. He then sent it through his court preacher, *Andreas Jaedike*, to Wittenberg. It was to receive full sanction at the hands of German reformers, before it should be made finally binding on the churches. It was closely examined by "the worthy father, Martin Luther, and many other learned men at Wittenberg." Dr. Bugenhagen, the famous pastor and preacher at Wittenberg, was in 1537 called to Denmark for the purpose of perfecting the Liturgy and he is in this connection called "our beloved Bugenhagen." It was then finally adopted by the Royal Council in 1537 and afterwards by the Diet of *Odense* 1539. The first part of this new Service followed closely Luther's *Formula Missæ* as far as the Sermon. But the second part, containing the order for the administration of the Lord's Supper, was made to conform more closely to his *Deutsche Messe*.

This Service was the first Service officially introduced in Iceland. In all probability it was translated by Oddur Gottskalksson, the already famous translator of the New Testament. For a number of years this Order of Service existed only in written copies throughout the island. About the year 1560 it was published for the first time by *Olafur Hjaltason*, bishop of Holar, and printed on the first printing press, imported by bishop Jon Arason, as before mentioned, and located at *Breidabolstad*, in a small volume, called *Manuale*.

In this new Order of Service the Confession of Sins had been done away with in its original form. Kneeling at the Epistle-side of the altar, or the left corner, the minister was to pronounce the *Confiteor* in silence, while the *Introitus* was sung by the congregation. Then came the *Kyrie* and the *Gloria in Excelsis*, or *Cantus Angelicus*. The *Salutatio* with the usual response from the congregation preceded the Collect. The Collect, as well as the whole altar-service, was chanted or intonated by the minister. The old Gregorian Collects were used uniformly in Iceland, although in Denmark a new series of Collects was introduced in 1556, to be used along with the others, it being, as it appears, left to the individual judgment or preference of each pastor which to use. The new series of Collects was taken from a Postill by *Veit Dietrich* in *Nuernburg*, published in 1549, and was intended by the author to be read as prayers before the sermon. They are long and rather clumsy, although the spirit of the Reformation breathes in them. After first being used in the Danish Church along with the old Gregorian Collects, they altogether displaced these, and after the year 1564 the German Collects were used exclusively, although they had never been intended as Collects by their author.

Fortunately the German Collects were not introduced into the Icelandic Service until after the middle of the nineteenth century and then in a much altered and reduced form. During the seventeenth and eighteenth centuries and down to the middle of the nineteenth the old, time-honored Gregorian Collects were used in the Icelandic Church, although these German Collects were in exclusive use in the rest of the Danish Kingdom, both Denmark and Norway.

But let us proceed with our description of this Order of Service, which might be adorned by the name of "our beloved Bugenhagen." After the Collect comes the Epistle with the Hallelujah and Sequence, varying with the Church Year. Then follows a so-called *Graduale*-hymn, with *Kyrie eleison*. After the singing of that hymn comes the announcement of the Gospel with a response from the congregation. Then the Gospel is chanted, followed by the Nicene Creed in versified form. At first the Nicene Creed was read in Latin and then the versified translation sung by the congregation in the form of a hymn. But later the reading in Latin was omitted. Now the minister ascends the pulpit,

announces his text, and the congregation rises and remains standing while it listens to the Divine message. The text was almost invariably the Gospel or Epistle for the day. Then the Sermon is preached. The Sermon is followed by a General Prayer from the pulpit in which the congregation is exhorted to pray for everything needful. This General Prayer is followed by the *Pater Noster*, the congregation uniting. Besides, the beautiful Litany was often used. Then follows a *versus* by the congregation. After that Holy Communion takes place, commencing with Luther's Exhortation, the Lord's Prayer and the Words of Institution. While the elements are being distributed the *Agnus Dei* is sung in the vernacular. If the communicants were many, *Jubilum S. Bernhardi*, *Jesu dulcis memoria*, or some other sacramental hymn was sung. At first it was the practice in the Danish Church that nothing should be said by the minister while the distribution of the elements was taking place, because everything had been said when the Words of Institution had been pronounced and needed not to be repeated. But as this custom prevailed in the Danish Church only till the year 1646 it is doubtful whether it ever became prevalent in Iceland. Still I am inclined to infer that it has also been the practice there for some time. After the distribution the Salutation with response was followed by Luther's Collect of Thanksgiving, the Aaronic Benediction and a Hymn. On the great festivals of the Church Year the Lord's Supper was celebrated with more solemnity, the *Præfatio*, *Sursum Corda*, and *Sanctus* being chanted by the minister before the Exhortation. Then also the *Pro Offertorio* was rendered, before the offerings were made by the congregation. At first these parts of the Service were rendered in Latin, but later they were gradually translated into the vernacular. The Confession of Sins with the Absolution has been eliminated from this Service, except in connection with the Communion, because Communion was administered at almost every Service during the Reformation Period.

IV. THE POST-REFORMATION SERVICE.

In time this excellent form of Service was destined to suffer several changes and modifications in the Danish Church as elsewhere, brought about by the corresponding changes in theology and in views regarding Divine Services. The Ritual of 1685 and

the Altar Book of 1688 give a greater prominence to the sermon and the singing of hymns. The Lord's Supper becomes more of an appendix to the regular Service than anything else. The old, time-honored *Heilige Worte* of the Church, such as *Introitus*, *Kyrie*, *Hallelujah*, *Gloria*, *Credo*, *Agnus Dei* are transformed into metrical paraphrases, called hymns. Each Sunday has a fixed hymn, characteristic for the day, in order to give prominence to the Church Year. The beautiful *Præfatio* was for the most part omitted after Latin was no longer used. Even the *Introitus*-hymn must also disappear and in its place the Service now commences with a short prayer, read by the deacon, from the chancel-door. The whole Service is also brought to a close by a corresponding prayer by the deacon, both these prayers being translated from the German of *Veit Dietrich*. The General Prayer now becomes a direct prayer by the minister and the sermonic part of the Service is brought to a close by the Aaronic Benediction from the pulpit. The whole tendency is to make the Altar-Service suffer from the encroachments of the Pulpit-Service.

All these changes and alterations were probably not introduced into the Service in Iceland, although it gradually has been by practice modified in the same direction. In its essentials the *Graduale*-Service in Iceland, which has been described above, held its own down to the year 1801, as before stated.

V. THE PRESENT SERVICE.

In the year 1801 a new Hymn-book was published in Iceland, suffering greatly from the theological and liturgical defects of the times. A Royal Rescript of 1802 further reduced and impoverished the Danish Service. And unfortunately it was now considered imperative to mould the Divine Services in the Church of Iceland into perfect harmony with that of the Danish Church. But the change was not a Reformation, but a deformation in accordance with the prevalent ideas of the eighteenth century. As this new form of Service has prevailed in Iceland through all the nineteenth century and up to the present time, a detailed account of it will be next in order.

When the church-bells have rung for the third and last time before the Service, the congregation assembles or is supposed to be assembled in the church. The minister takes his place before the altar, robed in his black gown of broadcloth, buttoned in

front, with narrow sleeves, and the large white ruffle round his neck. Then the deacon from the door of the chancel reads a short introductory Prayer or Collect, followed by the Lord's Prayer, the minister turning to the altar, the congregation bowing and covering their faces. Then an introductory Hymn is sung, usually an invocation of the Holy Spirit. During this time the minister remains standing, turned to the altar, the deacon assisting him, in putting on a surplice of pure white linen and a chasuble of purple silk-velvet, having a large gold cross on the back. At the end of the hymn the minister turns to the congregation chanting or intoning the *Salutation*,—"The Lord be with you," the congregation responding: "And with thy spirit." The minister then chants: "Let us pray," and turning towards the altar he chants the Collect for the day, which is followed by an "Amen," sung by the choir and the congregation. The minister now again turns to the congregation and announces the Epistle for the day. The congregation rises and the minister chants the Epistle. After the Epistle the congregation in a sitting posture sings a short Hymn, usually only one stanza, and a Hallelujah-verse is, for this purpose, introduced into the latest Hymn-book. While that is being sung, the minister turns his face to the altar, but at the end of it he turns to the congregation and announces the Gospel for the day, chanting. This is followed by a *Responsorium* by the choir and congregation, at the end of which the people rise, while the minister chants the Gospel, resuming their seats again at the end of it, and the minister turning to the altar. Then the congregation sings the chief Hymn of the day's Service, usually containing the chief thought of the Gospel for that day. While the last stanzas are being sung the deacon removes the chasuble and the surplice, laying both neatly folded on the altar, and the minister in his black gown and ruffle proceeds to the pulpit, where he arranges his books and manuscript, if he has any, and offers a silent prayer, while the last words of the hymn are being sung, covering his face with his hands. He then pronounces a short prayer, giving the main thoughts of his sermon prominence and thus preparing the minds of the people for what is to follow. He then announces his text, which usually is the Gospel for the day. Having announced his text, the congregation rises and remains standing, while the minister reads the same, resuming their seats

again when it is ended. He then pronounces the *Kanzel-gruss*, addresses the congregation and commences his sermon. In Iceland it is customary for the minister to use a manuscript, and the delivery of a sermon generally takes about half an hour. The sermon being brought to a close, the minister pronounces the *Gloria Patri*, introductory to the General Prayer which is very short, concluding with the Lord's Prayer. He announces the Benediction, the congregation rises and the Aaronic Benediction is pronounced, whereupon the congregation is seated again and the minister descends from the pulpit, taking his place before the altar. If Baptism is to be administered, a Hymn introducing that holy act is sung by the congregation and the Baptism takes place, a lady holding the child, and two male sponsors proceeding to the baptismal font. The baptismal formula commences with a biblical exposition of Baptism in general, translated from the German. The sign of the cross is made both on the forehead and the chest of the child, followed by a prayer, that the child may be received into the Kingdom of Christ and enjoy the blessing of Baptism. Then follows the usual Gospel selection with the Lord's Prayer, the minister laying his hand on the head of the child while pronouncing it. The questions are indirect, not directly addressed to the child as the case used to be before the present form was adopted. The Apostolic Confession is preceded by the Renunciation. The whole is summed up in one question, directed to the child, and answered by the sponsors, the pastor pronounces the name of the child and baptizes by aspersion of water on the head in the name of the triune God. Then follows the admonition to the sponsors concerning the education of the child in the Christian religion.

If there be a Communion, the communicants must present themselves in church before the regular Service commences, a short preparatory service then taking place, a hymn being sung and the communicants, gathering about the altar-railing, listen to a short address by the pastor on human sin and Divine grace, at the conclusion of which the Absolution is pronounced, *en masse*, and not severally. But the act of Communion itself takes place after the administration of Baptism, if there has been any, preceded by a Communion-hymn, sometimes the *Agnus Dei*, during the singing of which the minister has again put on the surplice and the chasuble with the assistance of the deacon. The

minister then turns to the congregation and the communicants assemble around the altar-railing. He then addresses Luther's Exhortation to them at the end of which he turns towards the altar, the communicants kneeling down at the same time on a cushion at the base of the railing. The minister now chants the Lord's Prayer and the congregation responds with Amen. Holding the plate containing the Communion wafers in his hands and raising it slightly above the altar-table, he pronounces the first part of the Words of Institution. He then takes the chalice, filled with wine, in his hands, lifts it up and pronounces the last part of the Words of Institution, also passing his hands over other vessels on the altar, containing Communion wine to be used that day. The congregation then sings the *Jubilum S. Bernhardi, Jesu dulcis memoria*, and the minister, turning to the people, commences the distribution of the elements. To each communicant he says: "This is the true Body of Jesus," and "This is the true Blood of Jesus." The distribution ended, each round of communicants is dismissed with the *Pax*. A short hymn is sung, after which the minister turns to the congregation, chanting the Salutation, followed by the Response and the *Oremus*. Turning to the altar he chants a Collect for the Communion. But if there be no Communion, he uses another Collect for the Word, or during Lent he uses still another Collect for the Passion, the congregation responding with an Amen. He then again turns to the congregation and chants the Salutation, responded to by the congregation as before. He then raises his hands, the congregation rises and from the altar he chants the Aaronic Benediction, which is followed by a thrice repeated Amen, sung by the congregation. The Service is now brought to a close by the singing of a Hymn by the congregation, during which the deacon relieves the minister of the chasuble and the surplice. The closing Hymn being sung to the end, the pastor in the same position with his face turned to the altar, the deacon pronounces a short concluding prayer, corresponding to the one introducing the Service, followed by the Lord's Prayer.—It will be seen that the minister remains standing during the whole Service from beginning to end.

VI. THE FUTURE SERVICE.

The above Order of Service has retained the main characteristics of the Reformation Service and has a simplicity and a dignity

of its own. It has, however, suffered to a very large extent from the blight of eighteenth century illumination. The original, beautiful Liturgy is cut down to a minimum and the Service has become somewhat barren, too much prominence being given to the pulpit-service and the Communion Service put in a rather loose and inorganic connection with the rest of the Service. The beautiful liturgical parts, *Introitus, Kyrie, Gloria, Credo, Præfatio, Sanctus, Agnus Dei* have disappeared. The General Prayer has become short and shriveled, both in quantity and quality. The Aaronic Benediction is used twice, both from the pulpit and the altar, instead of using the Apostolic Benediction (2 Cor. 13: 13) from the pulpit to avoid the repetition. The too frequent use of the Lord's Prayer is not in good liturgical taste as it may occur at least five times during the same Service, if Baptism and Communion take place.

Until the latter part of the nineteenth century the Icelandic Service had preserved the Gregorian Collects, the common inheritance of the whole Christian Church. But in 1869 a new revision of the *Manual* was published, containing a great many alterations, introduced with the laudable intention to purify the language and make the Service more acceptable to the demands of the younger generation, bringing it at the same time into a still more perfect harmony with the Danish Service. The result of this may in some respects have proved beneficial, but in others detrimental. One of the innovations consisted in discarding the old Collects and introducing the German Collects, adopted in the Danish countries, Denmark and Norway, but never in Germany. It was found, however, that the popular taste in Iceland would not tolerate a literal translation of these, so they were shortened and softened down in a considerable degree, many of their most characteristic expressions being entirely left out. They have therefore lost a great deal of their force, and have neither the sober Catholic spirit of the old Collects, nor the fervent and almost defiant spirit of the original. The change was a mistake, done in perfectly good faith, but rather a loss than a gain from a liturgical point of view.

To remedy all these defects will be the duty of the future Service. The same movement will have to be inaugurated in Iceland as elsewhere in the Lutheran Church, to recover the lost liturgical treasures and reinstate them into their original place in

the Service. Sweden has its Liturgy in almost ideal form. The Norwegian Church now possesses a revised and extended Liturgy, which is a great improvement of lasting merit, although it may be perfected still more and undoubtedly will. In Denmark the good work proceeds very slowly, other matters of vital importance engaging the attention of the Danish Church. But a good deal of work has been done and is now taking shape. In Iceland interest in these matters is awakening and a committee has the work of revision in hand. The Icelandic Synod in this country has already introduced again some of the essential parts which originally belonged to the Service, such as the *Gloria in Excelsis*, *Gloria Patri*, *Kyrie*, *Hallelujah*, *Pro Offertorio*. And it is sincerely to be hoped that the future Service will also contain the Confession of Sins, the Absolution, the Creed and a full General Prayer from the altar, and not from the pulpit, as now is the case, and that it will reinstate the Gregorian Collects.

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